

Rogers, on behalf of the San Diego Museum of Man, conducted excavations in the vicinity of Witch Creek. An uncollected cinerary urn was discovered when a local rancher was digging out stumps. Based upon their relation to notated cremations, these eight items are unassociated funerary objects. The human remains are not under the control of the San Diego Museum of Man. The eight unassociated funerary objects are four projectile points, one ceramic decorated body sherd, one ceramic undecorated body sherd, one ceramic undecorated mixed sherd, and one chipped stone scraper.

Sometime prior to 1950, 29 cultural items were removed from sites SDI-35 and SDI-38 or W-291 and W-291A in San Diego County, CA. Malcolm J. Rogers, on behalf of the San Diego Museum of Man, conducted excavations in the vicinity Old Town. Subsequently, during the Inland Highway Bridge project, six burials were discovered by City Engineers in the area of these excavations. Based upon their relation to the notated burials, these 29 items are unassociated funerary objects. The human remains are not under the control of the San Diego Museum of Man. The 29 unassociated funerary objects are one projectile point, six ceramic undecorated body sherds, two ceramic undecorated rim sherds, one ceramic undecorated mixed sherd, two chipped stone unworked flakes, one utilized flake, one core tool, five manos, one groundstone—other, two ecofacts, four historic ceramics, two historic metals, and one historic glass.

At a date most likely prior to 1950, 16 cultural items were removed from site W-313 in San Diego County, CA. Malcolm J. Rogers, on behalf of the San Diego Museum of Man, conducted excavations in the vicinity Oakzanita Peak. Pot sherds were notated as at one time containing a cremation. Based upon their relation to the notated evidence of a cremation, these 16 items are unassociated funerary objects. The human remains are not under the control of the San Diego Museum of Man. The 16 unassociated funerary objects are one ceramic undecorated rim sherd, one lot of ceramic decorated rim sherds, one lot of ceramic undecorated body sherds, three ceramic decorated body sherds, four additional ceramic pieces, two unmodified shells, two manos, one lot of chipped stone unworked flakes, and one ecofact.

Based upon cultural resources archival research, geographic, ethnographic, and archeological information, and oral history, as well as consultation with the Kumeyaay Nation, these unassociated funerary objects have

been culturally affiliated with the Kumeyaay.

#### **Determinations Made by the San Diego Museum of Man**

Officials of the San Diego Museum of Man have determined that:

- Pursuant to 25 U.S.C. 3001(3)(B), the 165 cultural items described above are reasonably believed to have been placed with or near individual human remains at the time of death or later as part of the death rite or ceremony and are believed, by a preponderance of the evidence, to have been removed from a specific burial site of a Native American individual.

- Pursuant to 25 U.S.C. 3001(2), there is a relationship of shared group identity that can be reasonably traced between the unassociated funerary objects and the Campo Band of Diegueno Mission Indians of the Campo Indian Reservation, California; Capitan Grande Band of Diegueno Mission Indians of California (Barona Group of Capitan Grande Band of Mission Indians of the Barona Reservation, California; Viejas (Baron Long) Group of Capitan Grande Band of Mission Indians of the Viejas Reservation, California); Ewiiapaayp Band of Kumeyaay Indians, California; Iipay Nation of Santa Ysabel, California (previously listed as the Santa Ysabel Band of Diegueno Mission Indians of the Santa Ysabel Reservation); Inaja Band of Diegueno Indians of the Inaja and Cosmit Reservation, California; Jamul Indian Village of California; La Posta Band of Diegueno Mission Indians of the La Posta Indian Reservation, California; Manzanita Band of Diegueno Mission Indians of the Manzanita Reservation, California; Mesa Grande Band of Diegueno Mission Indians of the Mesa Grande Indian Reservation, California; San Pasqual Band of Diegueno Mission Indians of California; Sycuan Band of the Kumeyaay Nation (hereafter referred to as “The Tribes”).

#### **Additional Requestors and Disposition**

Lineal descendants or representatives of any Indian Tribe or Native Hawaiian organization not identified in this notice that wish to claim these cultural items should submit a written request with information in support of the claim to Kara Vetter, Director of Cultural Resources, 1350 El Prado, Balboa Park San Diego, CA 92101, telephone (619) 239-2001 Ext. 44, email [kvetter@museumofman.org](mailto:kvetter@museumofman.org), by February 3, 2020. After that date, if no additional claimants have come forward, transfer of control of the unassociated funerary objects to The Tribes may proceed.

The San Diego Museum of Man is responsible for notifying The Tribes that this notice has been published.

Dated: November 22, 2019.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

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## **DEPARTMENT OF THE INTERIOR**

### **National Park Service**

**[NPS-WASO-NAGPRA-NPS0029315; PPWOCRADNO-PCU00RP14.R50000]**

#### **Notice of Intent To Repatriate Cultural Items: Thomas Burke Memorial Washington State Museum, University of Washington, Seattle, WA**

**AGENCY:** National Park Service, Interior.

**ACTION:** Notice.

**SUMMARY:** The Thomas Burke Memorial Washington State Museum (Burke Museum), in consultation with the appropriate Indian Tribes or Native Hawaiian organizations, has determined that the cultural item listed in this notice meets the definition of a sacred object. Lineal descendants or representatives of any Indian Tribe or Native Hawaiian organization not identified in this notice that wish to claim this cultural item should submit a written request to the Burke Museum. If no additional claimants come forward, transfer of control of the cultural item to the lineal descendants, Indian Tribes, or Native Hawaiian organizations stated in this notice may proceed.

**DATES:** Lineal descendants or representatives of any Indian Tribe or Native Hawaiian organization not identified in this notice that wish to claim this cultural item should submit a written request with information in support of the claim to the Burke Museum at the address in this notice by February 3, 2020.

**ADDRESSES:** Holly Barker, Curator for Oceanic and Asian Culture, Burke Museum, University of Washington, Box 353010, Seattle, WA 98195, telephone (206) 616-6891, email [hmbarker@uw.edu](mailto:hmbarker@uw.edu).

**SUPPLEMENTARY INFORMATION:** Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3005, of the intent to repatriate a cultural item under the control of the Thomas Burke Memorial Washington State Museum, University of Washington, Seattle, WA, that meets the

definition of a sacred object under 25 U.S.C. 3001.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003(d)(3). The determinations in this notice are the sole responsibility of the museum, institution, or Federal agency that has control of the Native American cultural item. The National Park Service is not responsible for the determinations in this notice.

### History and Description of the Cultural Item

In 1997, one cultural item was brought to the Burke Museum by Rocky Ka'iouliokahihikolo'Ehu Jensen. This cultural item is a Lama wood sculptural carving of Laka, the founder of the discipline of Hula.

Information provided during consultation between the Burke Museum and Nā Lei O Manu'akepa representatives confirmed that the Laka sculpture is a necessary component which holds a very important role in the sacred Kuahu Ceremony of traditional Hula practitioners. The sculpture is seen as a manifestation of the Hula patron, Laka, to which traditional Hula practitioners conduct ceremonies and rituals with offerings for inspiration, guidance and protection in their present day cultural work and practices.

### Determinations Made by the Thomas Burke Memorial Washington State Museum

Officials of the Thomas Burke Memorial Washington State Museum have determined that:

- Pursuant to 25 U.S.C. 3001(3)(C), the one cultural item described above is a specific ceremonial object needed by traditional Native American religious leaders for the practice of traditional Native American Hawaiian religions by their present-day adherents.
- Pursuant to 25 U.S.C. 3001(2), there is a relationship of shared group identity that can be reasonably traced between the sacred object and Nā Lei O Manu'akepa, a Native Hawaiian organization.

### Additional Requestors and Disposition

Lineal descendants or representatives of any Indian Tribe or Native Hawaiian organization not identified in this notice that wish to claim these cultural items should submit a written request with information in support of the claim to Holly Barker, Curator for Oceanic and Asian Culture, Burke Museum, University of Washington, Box 353010, Seattle, WA 98195, telephone (206) 616-6891, email [hmbarker@uw.edu](mailto:hmbarker@uw.edu), by February 3, 2020. After that date, if no

additional claimants have come forward, transfer of control of the sacred object to Nā Lei O Manu'akepa, a Native Hawaiian organization, may proceed.

The Thomas Burke Memorial Washington State Museum is responsible for notifying Nā Lei O Manu'akepa that this notice has been published.

Dated: November 14, 2019.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-NPS0029320; PPWOCRADNO-PCU00RP14.R50000]

### Notice of Inventory Completion: School of Social Science and Global Studies, University of Southern Mississippi, Hattiesburg, MS

**AGENCY:** National Park Service, Interior.

**ACTION:** Notice.

**SUMMARY:** The University of Southern Mississippi has completed an inventory of human remains, in consultation with the appropriate Indian Tribes or Native Hawaiian organizations, and has determined that there is a cultural affiliation between the human remains and present-day Indian tribes or Native Hawaiian organizations. Lineal descendants or representatives of any Indian Tribe or Native Hawaiian organization not identified in this notice that wish to request transfer of control of these human remains should submit a written request to the University of Southern Mississippi. If no additional requestors come forward, transfer of control of the human remains to the lineal descendants, Indian Tribes, or Native Hawaiian organizations stated in this notice may proceed.

**DATES:** Representatives of any Indian Tribe or Native Hawaiian organization not identified in this notice that wish to request transfer of control of these human remains should submit a written request with information in support of the request to the University of Southern Mississippi at the address in this notice by February 3, 2020.

**ADDRESSES:** Marie Elaine Danforth, Professor, School of Social Science and Global Studies, University of Southern Mississippi, 118 College Drive #5108, Hattiesburg, MS 39406-0001, telephone (601) 266-5629, email [m.danforth@usm.edu](mailto:m.danforth@usm.edu).

**SUPPLEMENTARY INFORMATION:** Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003, of the completion of an inventory of human remains under the control of the School of Social Science and Global Studies, University of Southern Mississippi, Hattiesburg, MS. The human remains were removed from Hancock, Jackson, and Harrison Counties, MS.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003(d)(3). The determinations in this notice are the sole responsibility of the museum, institution, or Federal agency that has control of the Native American human remains. The National Park Service is not responsible for the determinations in this notice.

### Consultation

A detailed assessment of the human remains was made by the University of Southern Mississippi professional staff in consultation with representatives of the Mississippi Band of Choctaw Indians and The Choctaw Nation of Oklahoma (hereafter, they are referred to as "The Consulted Tribes").

The Absentee-Shawnee Tribe of Indians of Oklahoma; Caddo Nation of Oklahoma; Catawba Indian Nation (aka Catawba Tribe of South Carolina); Cherokee Nation; Chitimacha Tribe of Louisiana; Coushatta Tribe of Louisiana; Eastern Band of Cherokee Indians; Eastern Shawnee Tribe of Oklahoma; Jena Band of Choctaw Indians; Kialegee Tribal Town; Miccosukee Tribe of Indians; Poarch Band of Creeks (previously listed as the Poarch Band of Creek Indians of Alabama); Seminole Tribe of Florida (previously listed as the Seminole Tribe of Florida (Dania, Big Cypress, Brighton, Hollywood & Tampa Reservations)); Shawnee Tribe; The Muscogee (Creek) Nation; The Seminole Nation of Oklahoma; Tunica-Biloxi Indian Tribe; and the United Keetoowah Band of Cherokee Indians in Oklahoma, were invited to consult but did not participate (hereafter, they are referred to as "The Invited Tribes").

### History and Description of the Remains

In 2014, human remains representing, at minimum, two individuals were removed from the Bass site (22HR636) in Hancock County, MS. The human remains were found on the surface by archeologist Brad Lieb (The Chickasaw Nation) in a chance visit to the site after utility work had taken place. The proximal femora appear to belong to two adult probable males and the temporal, humerus, ulna, axial elements, tibia,